

The Power of Jesus' Name

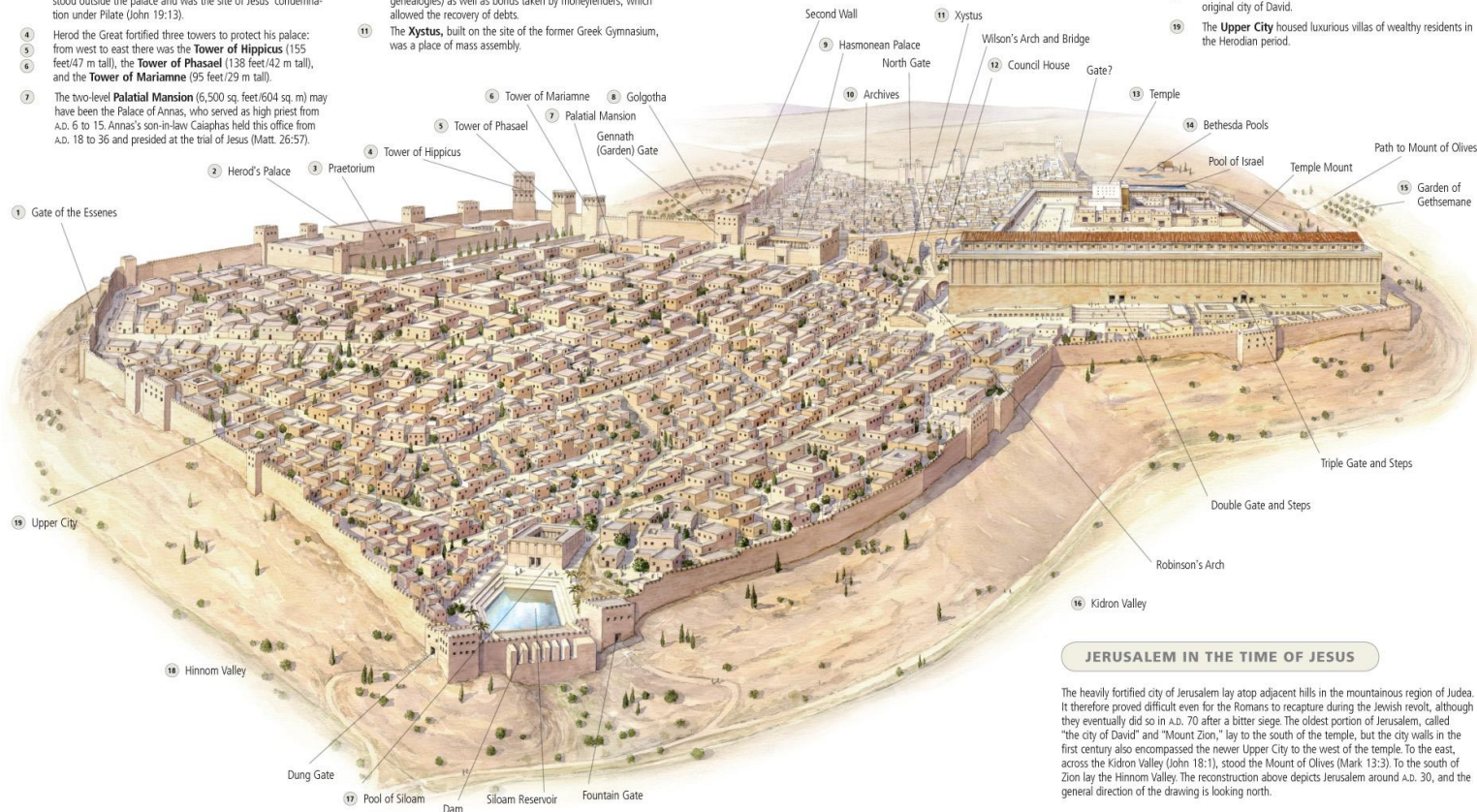
Acts 3:1-10

- 1 The **Gate of the Essenes** allowed the Essenes to access latrines outside the city walls in accordance with their strict laws of hygiene.
- 2 **Herod's Palace** was the Jerusalem home of Herod the Great from 23 to 4 b.c. Pilate, who normally resided in Caesarea Maritima, resided in this palace during his visits to Jerusalem, including his visit for the Passover preceding Christ's crucifixion.
- 3 The **Praetorium** was in Herod's Palace (Matt. 27:27; Mark 15:16), which served as Pilate's official headquarters and as a fortress. A raised stone pavement, used for official judgments, stood outside the palace and was the site of Jesus' condemnation under Pilate (John 19:13).
- 4 Herod the Great fortified three towers to protect his palace: from west to east there was the **Tower of Hippicus** (155 feet/47 m tall), the **Tower of Phasael** (138 feet/42 m tall), and the **Tower of Mariamne** (95 feet/29 m tall).
- 7 The two-level **Palatial Mansion** (6,500 sq. feet/604 sq. m) may have been the Palace of Annas, who served as high priest from A.D. 6 to 15. Annas's son-in-law Caiaphas held this office from A.D. 18 to 36 and presided at the trial of Jesus (Matt. 26:57).

- 8 This is often considered the most likely location of **Golgotha**, the place of Jesus' death. It was on a hill overlooking a quarry, outside the Second Wall of the city and near the Gennath (Garden) Gate.
- 9 Herod the Great lived in the luxurious **Hasmonean Palace** from the mid-30s to 23 a.c. while awaiting the building of his own new palace. Herod Antipas ("Herod the Tetrarch") lived in this palace during his reign, 4 a.c.–A.D. 39. Jesus appeared before him here in either A.D. 30 or 33.
- 10 The **Archives** building contained the public registers (including genealogies) as well as bonds taken by moneylenders, which allowed the recovery of debts.
- 11 The **Xystus**, built on the site of the former Greek Gymnasium, was a place of mass assembly.

- 12 The **Council House** was a public building, perhaps functioning as a municipal office.
- 13 **The Temple** was reconstructed by Herod the Great, beginning in 20/19 b.c.
- 14 The **Bethesda Pools** (see John 5:2) were twin pools, each measuring c. 312 by 164–196 feet (95 by 50–60 m), and c. 50 feet (15 m) deep. A small Roman temple dedicated to Aesculapius stood to the east of the pools.

- 15 The **Garden of Gethsemane** was located approximately 300 yards (274 m) from Jerusalem and the Temple Mount. The Mount of Olives was "a Sabbath day's journey away" from Jerusalem (Acts 1:12), approximately 1,100 yards, or 3/5 of a mile.
- 16 The ravine of the **Kidron Valley** has always served as Jerusalem's eastern boundary.
- 17 The **Pool of Siloam** (cf. John 9:7), a focal point of Jerusalem, adjoined a large dam and reservoir, and received water from the Gihon Spring.
- 18 The **Hinnom Valley** was to the south of the hill that was the original city of David.
- 19 The **Upper City** housed luxurious villas of wealthy residents in the Herodian period.



JERUSALEM IN THE TIME OF JESUS

The heavily fortified city of Jerusalem lay atop adjacent hills in the mountainous region of Judea. It therefore proved difficult even for the Romans to recapture during the Jewish revolt, although they eventually did so in A.D. 70 after a bitter siege. The oldest portion of Jerusalem, called "the city of David" and "Mount Zion," lay to the south of the temple, but the city walls in the first century also encompassed the newer Upper City to the west of the temple. To the east, across the Kidron Valley (John 18:1), stood the Mount of Olives (Mark 13:3). To the south of Zion lay the Hinnom Valley. The reconstruction above depicts Jerusalem around A.D. 30, and the general direction of the drawing is looking north.

THE TEMPLE MOUNT IN THE TIME OF JESUS

Herod's Temple Mount was the focal point of Jerusalem during the time of Jesus. Sitting atop Jerusalem's north-eastern ridge, it occupied one-sixth of the city's area. Under Herod the Great, the Temple Mount's foundation was expanded to encompass approximately 1.5 million square feet (140,000 square meters). Its foundational walls were constructed using gigantic stones, the largest found being 45 feet long, 11.5 feet high, and 12 feet thick (13.7 m by 3.5 m by 3.7 m).

Wilson's Arch formed a bridge over the Tyropoeon Valley below, leading from the Temple Mount to the Hasmonean Palace. A section of the western wall south of Wilson's Arch (187 feet/57 m long, sometimes called the Wailing Wall) has been a place of prayer for Jews for the last 700 years. The lowest seven stone courses, which can be seen at ground level, are Herodian.

The early square Temple Mount preserved its identity as a separate area with its own walls and gates.

Robinson's Arch and its massive stairway led from the Tyropoeon Street below up to the Royal Stoa.

The Double Gate and its monumental stairway

A ritual bath-house for pilgrims to cleanse before entering the temple precincts

A Council House for legal proceedings

The Triple Gate and its stairway

Small shops, which had a narrow street built above them, were built along the southern wall of the Temple Mount.

The Antonia Fortress was where Herod (and later the Romans) commanded the garrison in order to protect the temple and to suppress religiously motivated rebellion.

Herod's Temple (for a detailed cutaway drawing, see p. 1943)

The Court of the Women was the farthest point of the inner temple complex that women could enter.

The Pool of Israel was probably used to wash sacrificial animals before they were led to the Temple Mount.

The Golden Gate, then known as the Shushan Gate

Stairs descended from the Muster Gate into the Kidron Valley and eventually went up to the Mount of Olives.

The eastern city wall of Jerusalem

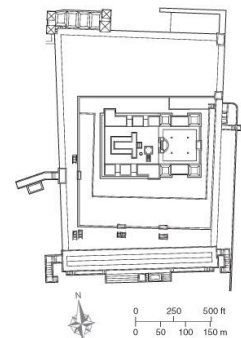
Solomon's Porch, the portico built along the eastern wall, was a place of congregation (cf. John 10:23; Acts 3:11).

The soieg (a low, latticed screen or railing) prohibited Gentiles or non-purified Jews from entering the temple courts.

The Court of the Gentiles was the area between the soieg and the outer walls of the early square Temple Mount.

The Royal Stoa was a 912-foot-long (278 m) portico, containing four rows of 40 columns. The Sanhedrin met in the central apse after c. A.D. 30. This may have been where Jesus cleansed the temple. The southeast corner overlooking the Kidron Valley created a drop of 140 feet (43 m) to the street below, and 300 feet (91 m) to the valley below. This may be the "pinnacle of the temple" mentioned in Matt. 4:5 and Luke 4:9.

Temple Mount Architectural Plan



HEROD'S TEMPLE COMPLEX IN THE TIME OF JESUS

When the Gospels and the book of Acts refer to entering the temple or teaching in the temple, it is often not a reference to Herod's temple itself, but rather to this temple complex, including a number of courts and chambers that surrounded the temple. These latter structures were the great and wonderful buildings referred to by the disciples in Matt. 24:1; Mark 13:1–2.

The Sanhedrin came out to teach the people from the Scriptures on this terrace (Hb. *hel*) during the Feasts of Passover and Tabernacles. It may have been here that the 12-year-old Jesus was found by his parents, "sitting among the teachers, listening to them and asking them questions" (Luke 2:46).

The altar of burnt sacrifices stood in the Temple Court. To the west of it stood the brass laver (for priestly washings) and to the north the place of ritual animal slaughter.

Herod's Temple

The Chamber of the Hearth was the building which housed priests who served when their division was on duty (cf. Zechariah in Luke 1:8).

The Nicanor Gate divided the western Court of the Israelites (where Jewish men could observe temple proceedings) from the eastern Court of the Women. Women were allowed to stand in the southern side of the Nicanor Gate and watch as sacrifices for their purification were made (Luke 2:22–24).

The Chamber of the Lepers was where procedures for lepers who had been healed were handled (cf. Matt. 8:4; Mark 1:44; Luke 5:14).

Each of the four massive lampstands (86 feet/26 m high) in the Court of the Women had a ladder by which to reach the four golden bowls to provide lighting at night.

The Chamber of Hewn Stone housed the Sanhedrin council until c. A.D. 30.

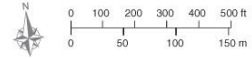
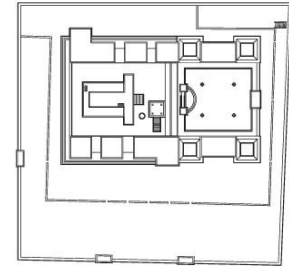
The *soreg* (a low, latticed screen or railing) separated the temple courts from the Court of the Gentiles, prohibiting Gentiles or non-purified Jews from entry. Even Herod himself was unable to pass this point. Some interpreters believe that Paul alluded to this railing when he spoke of "the dividing wall of hostility" abolished by Christ (Eph. 2:14).

Eastern Gate

The Chamber of the Nazirites was where a Nazirite would bring his sacrifices upon completion of his vow.

The Court of the Women was a 233 feet/71 m square courtyard, capable of holding up to 6,000 worshippers at a time. Its name does not indicate that it was restricted to women, but that they were not permitted to enter further into the temple courts. Their presence was normally restricted to the balconies above the colonnades. In this court, the infant Jesus was met by Simeon and Anna the prophetess (Luke 2:25–38).

Temple Complex Architectural Plan



HEROD'S TEMPLE IN THE TIME OF JESUS

Herod began construction of this magnificent temple in 20/19 B.C., during the 18th year of his reign. The main construction phase was completed within about a decade. Detailed descriptions of the temple exist in Josephus (*Jewish Antiquities* 15:380–425; *Jewish War* 5:184–247) and in early rabbinic writings (esp. *Mishnah*, *Middot*). The Roman army under Titus destroyed the temple during the capture of Jerusalem in A.D. 70. The temple was 172 feet (52 m) long, wide, and high (about 16 to 20 stories tall).

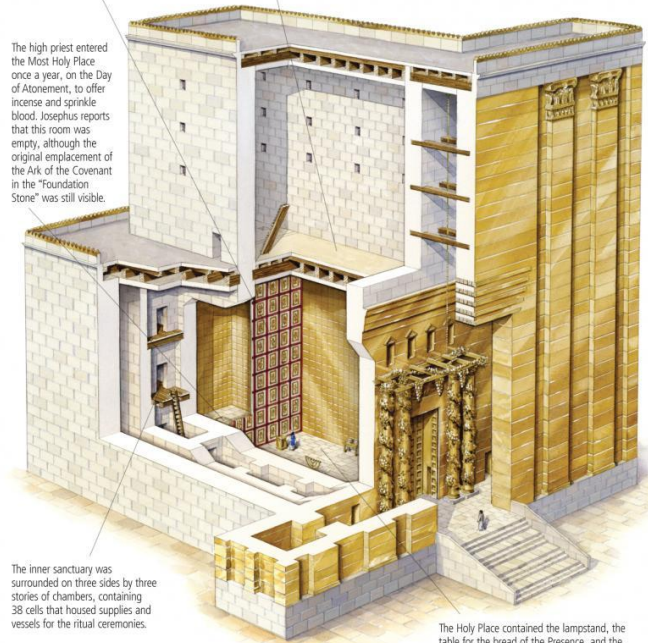
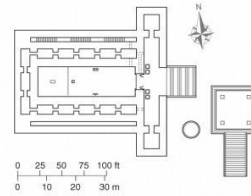
A massive curtain separated the Holy Place from the Most Holy Place. When Jesus died, this curtain was torn in two from top to bottom (Matt. 27:51; Mark 15:38; Luke 23:45).

There was an upper chamber above the sanctuary, which allowed access through holes in the floor for cleaning of the gold-covered walls below. A ladder (shown partly cut away in this section) gave access to the upper roof level.

The high priest entered the Most Holy Place once a year, on the Day of Atonement, to offer incense and sprinkle blood. Josephus reports that this room was empty, although the original emplacement of the Ark of the Covenant in the "Foundation Stone" was still visible.

The inner sanctuary was surrounded on three sides by three stories of chambers, containing 38 cells that housed supplies and vessels for the ritual ceremonies.

Temple Architectural Plan



The Holy Place contained the lampstand, the table for the bread of the Presence, and the altar of incense. An angel of the Lord appeared to Zechariah on the right side of the incense altar (Luke 1:11).